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in, and a bundle of clothes which she had in her hand, beside her cloak, dragged from her. The alarm spread again; the Dolocher re-commenced his "reign of terror;" women fled the streets, especially about Fisher's-alley, and Christ-Church-lane, and even the stouter hearts of men trembled within them at thought of encountering so direful a combatant. Yet strange, very strange to say, the demon-beast confined his assaults to that lovely portion of the creation whom we might have expected that even such an awful "grizly king of swinish race," would have respected, if not adored.

One day a blacksmith, who lived at the outlets, came into Dublin on business. He was a brawny fellow, with a heart as hard and impervious to fear as his *study*, while his fist was as a sledge-hammer. After despatching his business, a friend or two detained him over "a drop," and night was advanced before he prepared to return home. The rain was descending in torrents—he had no great coat, and two or three miles were before him. In a merry mood, he wrapped himself up in a cloak belonging to his friend's wife, and she, to complete his masquerade guise, laid on his head an old black beaver bonnet, and out he sallied. "Take care of the Dolocher!" she whispered, half in jest, half in earnest.

Just as the blacksmith reached HELL,* out rushed the Dolocher, pounced on its victim, and pinned him against the wall. The blacksmith was not a man to die easy at any time, and especially with a drop of the *rale* stuff in his noddle. He raised his muscular arm: "Be ye Dolocher or Devil, or what ye may, take that!" letting fall a thumper that would have staggered Dan Dannelly. Down dropped the Dolocher. The blow was followed by a kick; the Dolocher groaned—another, and he screamed; while standing on the monster, the valiant blacksmith shouted out, "Halloo, halloo, I've killed the Dolocher!" A crowd cautiously collected; the dying and groaning devil was lifted up, and out of a *black pig's skin* came the very man who had been carried off, body and soul, from his post at the BLACK DOG. The Dolocher was thus laid in the Red Sea, but it was a sea of his own blood. He was removed to the jail hospital, where he died next day; but before death confessed, that by his assistance the prisoner, Olocher, had committed suicide—that a low female spread the first report of the black pig—that he was the ringleader in the slaughter of the pigs, and that as fast as they were killed they were removed to a cellar in Schoolhouse-lane, and that thus he had kept up the delusion for the purpose of robbery.

T. E.

* For a description of *Hell*, see our 18th Number.

ANNALS OF DUBLIN.

There is sufficient foreign and domestic testimony to prove that Ireland had commerce, and several cities of note, at a very early period, and unquestionably several centuries before the Danes obtained any footing in it.

The great Alexandrian geographer, Ptolemy, who lived in the reign of Antoninus Pius, about the year of Christ 130, enumerates several *illustrious* cities existing in his time, in Ireland; and it is manifest they must have existed a long time before, else he would not have heard of them. We set down here a list of them, for the information of several thousands of our readers who have not opportunities of consulting this curious document in the original.

1. Nagnata, an illustrious maritime city (*πολις επισημος*) on the western coast.
2. Manapia, a maritime city, on the eastern side.
3. Eblana, a maritime city, on the eastern side.
4. Rhigia, an inland city.
5. Raiba, an inland city.
6. Laberos, an inland city.
7. Makolikon, an inland city.
8. Another Rhigia, an inland city.
9. Dounon, an inland city.
10. Iernis, an inland city.

Marcellus Heracleotes, who flourished in the third century, and who, as he himself informs us, drew up a compendium of the Eleven Books of Artemidorus, a geo-

grapher, who flourished in the 169th Olympiad, or 104 years before the Christian era, thus speaks of Ireland:—

"Juvernia, Insula Britannica ad Boream quidem terminatur oceano Hyperboreo appellato. Ab oriente vero oceano qui vocatur Hibernicus, a meridie vero oceano virgilio. SEXDECIM HABET GENTES, UNDECIM CIVITATES INSIGNES, FLUVIOS INSIGNES QUINDECIM, QUINQUE PROMONTORIA INSIGNIA, ET INSULAS INSIGNES SEX."

"Juvernia, a British isle, is bounded on the north by the ocean called the Hyperborean, but on the east by the ocean which is called the Hibernian; on the south by the Virgician ocean. It has sixteen nations, AND ELEVEN ILLUSTRIOUS CITIES, fifteen remarkable rivers, five remarkable promontories, and six remarkable islands."

Every scholar knows what Tacitus asserts in the life of his father-in-law, Agricola: that the ports of Ireland were better known from commerce, and through commercial men, than those of Britain. "*Portus per commercia et negotiatores melius cogniti.*"

Cormac Mac Art, monarch of Ireland, who began his reign in the middle of the third century, wrote instructions for his son, Carbry of the Liffey, in which he advises him, "*to invite ships, to import valuable wares across the sea.*"

Barca do thochur, almhuire sed (Gloss scoid anall tar mair.) An epitome of these instructions is still extant, of which we intend to give some account in a future number.

Ptolemy places Εβλανα πολις in about the centre of the eastern side of Ireland, which shows that it can be no other than the City of Dublin.

Dublin, therefore, has a just claim to an antiquity of seventeen centuries, and it is manifest that it must have existed several centuries before Ptolemy's time, else he would not have called it a *city*, or even have heard of it. The first mention we find made of Dublin in the remnant of ancient Irish history that has reached our times, is in the Annals of Tighernach, under the year 166, where he tells us, that Con of the hundred battles, and Mogha Nuadhat, divided Ireland into two parts by a line drawn from the eastern to the western Atheliath, i.e. from *Ath-clath Duibhlinne* to *Ath-clath Meadhraidhe*, or from Dublin to Clarin's-bridge, near Galway.* It is added in other accounts, (not in Tighernach,) that Mogha Nuadhat, who was otherwise called Eogan the *Splendid*, thought himself over-reached in this partition, because the half of the harbour of Dublin, which he observed to be commodious for traffic, and visited by ships, did not fall within his allotment; and that to gain which he commenced hostilities, and lost his life in the attempt.

I cannot at all believe that the settlement of Dublin as a place of commerce and as a fortified town, can be attributed to the Scandinavian pirates, in the ninth century. The Annals of the Four Masters, record the death of *Sí. Beraidh*, Abbot of Dublin, under the year 650, and that of *Siadhal*, Abbot of Dublin, under the year 785.

The author of the Life of St. Kevin, who wrote more than a thousand years ago, thus speaks of our city:—

"Civitas Atheliath est in aquilonali Lageniensium plagâ, super fretum maris posita, et Scotice dicitur DUBLIN quod sonat Latine NIGRA THERMA, et ipsa, civitas potens et belligera est, in qua semper habitant viri asperimi in preliis et peritissimi in classibus."

"The city of *Ath-clath* is situate in the northern† region of Leinster, upon a strait of the sea: it is styled in the Scotie language, DUBLIN, which signifies DARK BATH. This city is powerful and warlike, and always inhabited by men most hardy in battles, and most expert in fleets."

The monk Joceline, (who wrote about the year 1182,) in the 69th chapter of his Life of St. Patrick, speaks of Dublin as a small village (*Pagus exiguus*) in the time of that Saint, and introduces him as prophesying its future

* Mc'Curtin's Antiquities. This line composed of gravel hills, was called *Eiscir Riada*. See No. 19, page 151 where our valuable correspondent TOIRDHEALBHACH O'TUATHAIL, (i.e. the *Tower-like O'Tool*) or as he Anglicizes his Milesian name TERENCE O'TOOLE, traces this ancient boundary between the Northern and Southern Scots. Terence is certainly possessed of great Topographical information.

† The River Liffey at this time formed the boundary between Meath and Leinster, and Meath was not then considered a part of Leinster.

greatness. This prince of legendary writers soon forgets himself, for in the next chapter save one, he introduces St. Patrick into the *Noble City of Dublin*, of which he gives the following florid description, as quoted from a MS. copy of his work, by the great Archbishop Usher:—

“Advenit Patricius in Urbem nobilem populo, situ amoenissimam, concurrentibus mari et flumine piscibus opulentam, commerciis famosam, planitie viridante affectuosam; glandiferis memoribus consitam, ferarum lustris circumvallatam; quæ postea dicta fuit Dublinia. Hæc a convenis Norwagiæ insularum populis exercitio peritissimis, omni armaturâ munitis, bello fortibus, dapilibus pace omni regno necessariis, in favorem regis Hiberniæ sub Reginâ filiâ Norwagiæ initiata; in posterum per varias vices, modo rebellis, modo foederata Regno Hiberniæ exitit.”

Dr. Lanigan thinks that Joceline's first account of Dublin is the correct one; but with great deference to the Doctor's learning and deep penetration, we beg to observe that it is much more likely that Dublin was a considerable town in St. Patrick's time, than a “*pagus exiguus*,” as Ptolemy, who wrote several centuries before that time, calls it a “*CITY*.”

A poem, (ascribed to Benignus, disciple of St. Patrick, and his immediate successor in the See of Armagh,) preserved in the Books of Leacan and Ballymote, partly agrees with Joceline's second account of Dublin.

It mentions that Laery, King of Ireland, believed not the preaching of St. Patrick; that the saint then directed his course southwards, until he arrived at the *fortress of the foreigners*, (*Dún na n-Gall*) that at this time *Alpin*, the son of *Deil*, who was descended from Donall Dubhdamhach, was king of *Ath-cliaith*. It then goes on to state, that St. Patrick converted the king and inhabitants of Dublin, cursed *Laery*, king of *Temor*, and predicted that the *Galls* (*foreigners*) of *Athcliaith*, would never be at peace with the kings of *Temor*, &c. &c.

I fully concur with Dr. O'Connor, in the opinion that this poem was fabricated a long time after the year 836, when the Northmen first became masters of this city. It is highly probable that it was forged in the 11th century, when a controversy concerning the primacy arose between the Danes of Dublin and *Gildas* and *Celsus*, Archbishops of Armagh.

The Irish name of Dublin is *Baile atha Cliath*, or “*The Town at the Ford of the Hurdles*,” and the name of that part of the river Liffey on which it is built *Duibhlinn*, or the “*Black Water*.”*

The Book of Dinseanchus informs us, that this ford across the river was called *Ath-cliaith*, or the “*Ford of Hurdles*,” from hurdles of small twigs which the Lagenians, in the reign of their king Mesgeira, placed across the river for the purpose of conveying the sheep of *Athinny Ailgeascah* to *Dun-Edair*, a fortress on the Hill of Howth, where many of the young warriors of Ulster were then stationed.

That it should be an inconsiderable town at the English invasion, will appear manifest from the following Annals, wherein it will be seen that it was at various times, reduced to ashes by the Irish. They are translated from the Annals of the Four Masters, and carefully compared with the more ancient and authentic annals of Tighearnach.

ANNALS OF DUBLIN.

A.D. 166. Ireland was divided into two parts, by a line drawn from the eastern to the western *Ath-cliaith*, between Conn of the Hundred Battles, and Mogha Nuadh-at, otherwise called Eogan the Splendid.

291. FIACHA SRAIBHTINE, monarch of Ireland, quelled the rebellious inhabitants of Leinster, in a battle fought this year at Dublin.

650. SAINT BERAIDH, abbot of Dublin, died this year.

Many of our readers are convinced that the name *Dublin* is compounded of the English words *Double-Linn*, and some point out the place in Wintetavern-street where the two *Lins* that gave name to the city, stood.

We wish to remove this vulgar notion by telling them that it was called *Dubh-linn* in Irish before the English or even Danes had obtained any footing here, and that it is still pronounced *Direlin* by the inhabitants of Fingall, as the name appears on the coins of its Danish kings, and called *Dinos Dulin* or the city of *Dulin* by the Welsh, which exactly agrees with the Irish pronunciation.

From this it appears that there was a monastery established in Dublin at an early period, although not mentioned in the *Monasticon Hibernicum*.

765. The Kianacts of Bregia and the Hy-Tegh of Leinster fought a battle this year at Leinster: a great slaughter of the Lagenians ensued, and many of the Kianacts were drowned in the sea.

785. SIADHAL, abbot of Dublin, died. Vide 650, *supra*. Our annals mention no other abbot of Dublin; the reason is manifest. The barbarous pagans of Scandinavia became masters of the city soon after, and it is not to be supposed that they who lived by robbery and plunder, would allow a number of Irish monks to lead a peaceable life in a city into which they carried all their spoils.

836. A *Norwegian** fleet, consisting of sixty ships, arrived in the Boyne; and another of the same number in the Liffey: these two large fleets plundered and laid waste Moy-Liffey¹ and Moy-Brá,² both their churches and houses, flocks and herds.

The inhabitants of Moy-Brá gave battle to these foreigners at *Mogdorna*, in *Moybra*, and killed one hundred and twenty of them.

These Northmen defeated the inhabitants of Meath at *Inver-na-mBarc*, (i. e. *the harbour of the ships*), where a most bloody engagement took place; no Irish chief, however, was killed in this battle.

In this year all the churches of Lough Erne, Clones, Devenish, Iniskeltra, &c., were plundered and burned by them. Saxolv, their chief, was killed by the Kianacts of Meath, and they were defeated with great slaughter at *Ashroe* and *Caryferadh*.

In this year they first took and became masters of Dublin.

840. The Northmen erected a fortress at *Linnduachail*,³ out of which several parties sallied forth to plunder churches and monasteries; they penetrated as far as Tefia, in Meath, and plundered its churches, and other houses. They erected another fortress at Dublin, out of which they sent parties who plundered Leinster and the territories of the Southern Hy-Nialls, as far as *Slieve-Bloom*: on this excursion they carried away both lay and ecclesiastical property.

844. The Northmen of Dublin made an incursion into *Cluana-an-dobhair*, and plundered the fort of *Killachaidh*, where Disiudadhat, the son of Segene, obtained the crown of martyrdom from their sacrilegious hands. They also plundered *Dunmask*,⁴ where Hugh, the son of Dubhdachrioch, abbot of *Tirdaglass* and *Clonenagh*, was taken and led away by these merciless barbarians, into Munster, where they put him to death on the 8th of July. Kethern, prior of Kildare, and many others, were slaughtered at the same time.

845. The Danes of Dublin were defeated with considerable slaughter at *Carn-Brammit*, by Carroll, the son of Donnelly, chief of Ossory. In this battle two hundred Danes were killed.

The *Dubhgalls* arrived this year in Dublin, slaughtered the *Fingalls*,⁵ demolished their fortress, and carried off prisoners and property.

The *Dubhgalls* attacked the *Fingalls* at *Linnduachail*, and made great havoc of them.

847. Dublin was plundered by Maelseachlaim, the son of Mulroney and Tigernach, lord of *Loch-Gabhair*.

(To be continued.)

JOHN O'DONOVAN.

* These were Norwegians, not Danes; see the year 845 *infra* and note (5) under that year.

¹ *Magh-Life* or the plain of the Liffey was that level part of the County of Kildare through which that river winds its course. Killeulen was in it.

² *Magh Breagh*, i. e. the splendid plain, was situated between the Boyne and the Liffey: it was the eastern part of ancient Meath.

³ Cathal Maguire, in his annotations upon the festivity of Aengus, informs us that *Linnduachail* was situated upon the banks of the *Cassan-line* in Ulster; *Cassan-line* is now called the river Lagan, and *Linnduachail*, Magheralin in the barony of lower Iveagh, Co. Down.

⁴ Now called *Dunamase*, an isolated rock whereon are to be seen the ruins of a strong fortress, dismantled by Cromwell.

⁵ Duaid Mac Fíribis, the only pillar and guardian of Irish antiquities, while he lived, and whose death was an irreparable loss to any further improvement in them, informs us, in his account of Danish families in Ireland, that by *Fionn-Ghail* or *Fionn-Lochlanuigh*, the Irish writers meant the Norwegians (*Lucht na h-Iorruaidhe*, i. e. *na Norveigia*) and by *Dubh-Ghail* or *Dubhlochlannuigh* the inhabitants of Denmark (*Na Danair on Dania*.)